

*The Duty of Obedience to
Civil Government.*

A
SERMON

PREACH'D

Upon the Occasion of
THE
Northern Rebellion.

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*Non solum jīs præscribendus est imperandi, sed
etiam civibus obtemperandi modus.*

Tul. de Leg. lib. 3.

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T O

The Right Honourable
CHARLES,
 Earl of Manchester.

DO me the Honour, My LORD, to take this Discourse into Your Patronage; the Title bespeaks the Merit of the Subject, it is that You espous'd, and protectèd in the worst of Times with a distinguished Zeal.

The Subject is Useful in Times dispos'd to be Rebellious, and give me Leave to say, That the Author's View is to do good, to contribute his best Offices to settle Common Peace and Quiet in this Nation, miserably divided by the Artifices of Romish Emissaries.

Your Great Name, My LORD, will give Credit and Reputation to my Design; a Work that hath the Happiness to go abroad under the

4 The DEDICATION.

Patronage of MANCHESTER, can want no Encomium ; MANCHESTER, a Noble Hereditary Title, in Your Person adorn'd with all those Publick and Private Vertues, which justly qualify Your Honour, to serve the State in one of the Highest Offices of Trust, to be a Wise and Faithful Councillor, to be a True Patriot, and a Bright Ornament to the Church of God.

May the Church and State long enjoy the Blessing of Your Council and Example, and may You, when You have done all the good, Your Great God bath for You to do upon Earth, everlastingly enjoy the Blessed Reward of Doing well.

This is the Hearty Prayer,

My Honour'd LORD,

of Your LORDSHIP's,

Most Obedient,

A N D

Most Humble Servant,

Antony Holbrook.



TITUS iii.†I.

Put them in mind to be subject to Principalities and Powers, to obey Magistrates.—



THE Duty of Submission to Political Superiors, hath been so variously represented by Persons of Stations, and Characters in the Church of God, that it is become almost dangerous for a subordinate Minister of the Gospel to touch upon this Controverted Point; and, indeed, if *St. Paul* had not made it a Branch of our Pastoral Office, *To put our People in mind to be subject to Principalities and Powers*, Common Prudence wou'd direct us to pass by a Subject, that carries such different Faces, in the Opinions and Interests of Mankind.

It is a Matter of Wonder, that so plain and easy a Precept as this is, *Let every Soul be subject to the higher Powers*, should be turned into such

Rom. xiii. i.

various

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various Shapes, as it is, in the Political Plans of Men; or that the Ministers of Christ, who have this Rule before them, to *put* their Hearers *in mind to be subject to Principalities and Powers*, should mistake the Nature of their Office in this easy Case; but mercenary Views, and the fond Affectation of being wise above what is written, have set out these Precepts in Dresses suited to the aspiring Genius of Governors, and to the prevalent Humours of particular Ages.

Hence, as is customary, in Cases, where there is Opposition, unguarded Disputants have espous'd the Extreams of the Question; one Side hath ran the Authority of Supreme Governors above the Laws and Constitution, and made the Prerogative a Shelter for Tyranny and Oppression, whilst the other Side hath strip'd it of those Natural Branches of Power, which are absolutely necessary to keep up the Grandure of Government, and to preserve the Peace and Welfare of the Community.

In speaking to my Text, I shall endeavour to avoid those dangerous Rocks, that appear upon the Extream Points of this Subject of *Political Obedience*, and to open as clearly and methodically, as I can, these following Particulars.

First, The just Nature of the Christian Duty of Submission to Principalities and Powers.

Secondly, The Duty that is incumbent upon the Ministers of the Gospel, to inculcate this Duty of *Political Submission*.

Thirdly, The Aggravations of the Case of our *Present Rebellion*.

First, I shall open the just Nature of the Christian Duty of *Submission to Principalities and Powers*: Political Government is an Ordinance of God, instituted for the good of Men: We learn out of the Book of Wisdom, that *came from above*; that *there is no Power but of God*; that *whosoever resisteth the Power, resisteth the Ordinance of God*: God Almighty is the Fountain and Original of all Power, who, for the good of Men, delegates Authority to the Supreme Magistrates upon Earth, to govern the People that are under their Care with Justice and Equity; and the Supreme Magistrates in the Exercise of Lawful Power, act by Vertue of a Commission from, and in Subordination to certain Branches of Authority, deputed to them by God, and all Resistance to those Supreme Magistrates, ruling by Law, and executing the Laws, in a manner agreeable to National Constitutions, is Rebellion against the Eternal God, and Rebellion against the State; for this Resistance is carry'd up to the Eternal God, in, and thro' the Supreme Magistrates, acting by a Commission from God; for the Person who acts by a Commission from

Rom. xiii.
v. 3.

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from another, in the Execution of the Powers of his Commission, represents the Person from whom he received the Commission ; and Disobedience and Resistance to his Power, is Disobedience and Resistance against the Original of his Power.

Secondly, This Political Submission is not only due to the Supreme Magistrate, who hath his Commission, and Power immediately from God, the Fountain of all Power ; but also to all inferior, and subaltern Officers of State, who act by a Commission from the Supreme Magistrate, in different Degrees according to the Nature of their Characters and Offices ; for Political Power is but one, altho' it is dispens'd. by several Hands ; for the Power of the Subaltern Magistrate, is the Power of the Supreme Magistrate, who, for the good of the Community, over which he presides, and for the easier dispatch of municipal Justice, delegates Authority to some select Subjects, to dispense several Branches of the Supreme Power, and whatever Acts of Authority these Subaltern Officers do by Vertue of, and in Subordination to their Commission from the Supreme Magistrate, they are the Acts and Deeds of the Supreme Magistrate, and Resistance made against those in the Execution of their Lawful Power, is carry'd up to the Supreme Magistrate, and thro' him to God Almighty, the Original of all natural and municipal Power.

My Text takes in both these Cases, *Put them in mind to be subject to Principalities and Powers, to obey Magistrates; ἀρχαῖς, to the King as Supreme; to the higher Powers; τοῖς ἑξουσίαις, vid. unto Governors, as unto them that are sent by the higher Powers; and the Reason of this Submission is comprehended in these Words, For they are the Ministers of God to thee for good.*

1 Pet. ii. 13.

Rom. xiii. 1, 4

This Submission to Civil Power upon the Terms of the Gospel, is due not only *for Wrath*, but also for *Conscience sake*; not purely out of Fear of that *Sword, which he beareth not in vain, but to execute Wrath upon those that do evil*; but also out of a Regard to those *Eternal Judgments God hath revealed from Heaven, against those evil People who resist this Ordinance of his.*

v. 5.

Thirdly, Submission to Political Governors, is a standing and immutable Rule of natural and revealed Religion, absolutely necessary in the Nature of the Thing itself, to preserve the Peace and Order of human Societies, and to make the Combinations of Men, Securities and Fences, Helps and Conveniences in Life; and this Submission consists in the decent and regular Subordination of the Members of the Society to their respective Superiors, according to the Political Ordinances of the Place where they live.

This seems to me to be the just Nature of Political Submission; the Word of God doth

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not meddle with this Case ; it commands all Men, in general, to be subject to the higher Powers, and charges the Ministers of the Church of Christ, *To put them in mind to be subject to Principalities and Powers*, without specifying in particular Cases, or determining the measures of this Obedience ; and since there is no Case specify'd in the Word of God, wherein Resistance to Supreme Powers is allow'd, and municipal Constitutions have been ever tender and cautious in this Point, foreseeing the great Abuse, a wicked Generation of wicked Men would be apt to make of such specifications.

I presume the Duty of the Ministers of God in this Case, is, to inculcate the general Scripture Rules of Obedience, without running them out into Niceties, for it is criminal in deputed Officers to exceed the plain Terms of their Commission, or to interpret it with equitable Constructions, for in so doing, they act (as we say) without Book, and exceed the Powers of their Commission ; and what we must say, and can safely say, upon the Point of Submission to Civil Government, is, that we must obey the Powers that are, when they govern by Law for Conscience sake, and that all Resistance made against Civil Government, executing the Laws, without a special Repentance, will bring upon such Rebels eternal Damnation.

Fourthly,

Fourthly, In the Account our Lord hath left us of the Condition of his Kingdom, which was not to be set up in this World; It is evident his design was, not to make any Alteration in the Civil Establishment that was in the

*John xviii.
36.*

World, but to command his Followers to pay Submission to the Powers that were in Being, and to be subject to those Political Regulations that were not contrary to the Spiritual Laws of his Gospel; that he did not change the Nature and Measure of Obedience to Civil Government, but only enforce the standing Rule of Obedience, with the now Sanction of the Gospel; whence it is evident, that we must fetch the Measure of our Obedience to Governors, from those Political Constitutions that are in force in the World, and explain the general Gospel Rule of Obedience, by the particular Laws of Civil Governments.

Fifthly, It is a Blemish in our excellent Church, to have this Doctrine of Submission to Civil Government, so oft adapted, as it is, to the ambition of Governors, and to the seditious Inclinations of the People, and under these temporizing Mistakes, we have been threat'ned with Oppression from the Prerogative, and harass'd with the wild Spirit of Sedition; methinks in these Schemes, Men have more consulted their own mercenary Views, than the Honour of God, and the good of the Society, the Principal End of all Government, for the Promotion of the good of the Society

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Government was ordained by God, and Laws and Institutions have been framed by Legislatures upon Earth.

The good of the govern'd Society, is the main end of Government, *It is an Ordinance of God to thee for good;* and the chief View Supreme Legislatures propole to themselves in their Political Institutions; and thus in the Nature of the Thing itself, when any human Ordinance, Law, or Sanction proves fatal in its Consequences to the Substantial Good of the Community, these Laws cease to oblige; for the good of the Community is the main end of Civil Laws, and when these Laws prove, by unforeseen Accidents, detrimental to the Publick, their Obligation ceases, for in Reason, these Means must be subservient to the End, and human Laws being the Means to promote the Publick Good, and the main View of human Laws, when human Laws become prejudicial to the end of their Institution, they loose their Vertue, for the Means must give Way to the End, and not the End to the Means; human Laws must submit to the Publick Good, and not the Publick Good to the Laws.

If we may safely lay down any general Rule, for the measure of Political Submission, it is certainly the Publick Good; for when Laws and Constitutions, by Accidents and Contingencies, by the Alteration of Circumstances, and the Change of the Face of Affairs, not

not discernible by human Foresight, become burdensom and prejudicial to the Welfare of the Community, the obliging Vertue of such Laws is actually suspended; for the Old Roman Formulary, *Ne quid detrimenti respublica capiat*, takes place in such unforeseen Cases.

This Consideration justifies the Measures, that were taken to bring about our *L A T E. R E V O L U T I O N*, altho' ev'ry Step that was taken in that Memorable Affair, perhaps was not exactly conformable to some Political Constitutions in Force amongst us; for altho' human Laws make no Provision for such Extraordinary Turns, yet the Publick Good takes Place in such Unforeseen Cases, and justifies any Opposition to particular Laws, that are become grievous and ruinous to the Publick, by reason of some contingent Alteration in the Circumstances of the Case of Political Obedience. *Leges necesse est constitui generaliter per respectum ad ea, quæ plerumq; fieri solent, non autem ad omnia quæ contingere possunt in particulari. Vide Sanderson's Prel. dec.*

To illustrate this Opinion in a familiar Case, The Punishment of Capital Malefactors, is doubtless necessary, to preserve the Quiet and Peace of Civil Government, but when the Punishment of Malefactors, by reason of their Number, Quality, and Power, puts the State into Convulsions, and is likely to do more Harm, than Good to the Publick, then undoubtedly, it becomes the Duty of the Supreme Magistrate, to dispense with the Execution

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cution of the Laws, and to pardon the Offender, or Offenders; because the Chief End, and Design of Ordaining Punishments for *Critical Offences*, is the Security and Peace of the Community, and not to gratify the *Resentments* of *Legislatures*, or to secure any *Interests* or *Parties*, contradicting'd to the known Good of the Community: When the *Execution of Criminals* brings more Harm than Good to the State, the *Execution of such Criminals*, altho' they have forfeited their *Lives, Fortunes, and Estates* to the Law, is imprudent and unjust, and contrary to that Care and Concern, the Supreme Magistrate is oblig'd in Conscience to take of the Community, over which he presides, and in the Government of which Community, he is engag'd by the Nature of his great

Rom. xiii. 4. Trust, to be a *Minister of God to thee for good*; the Punishment of Malefactors being the Means, that is ordain'd by the Wisdom of Legislatures, to promote the Good of the Community, to secure the Quiet and Properties of Men, and to curb the evil Dispositions of unsociable Creatures, where the *Punishment of Malefactors* doth not advance these Ends, but apparently propagates *Confusion and Disorders*; there the Execution of the highest Criminals ought to be suspended in Justice; because the Means are not subservient to the Design and End of punishing Malefactors, the Promotion of the Publick Good, but on the contrary, highly mischievous to the Community, in raising and fermenting Publick Discontent and Uneasiness. Hav-

Having open'd the Duty of *Submission to Civil Government*, I am now come to speak to the Duty, that is incumbent on the Ministers of the Gospel, *To put their People in mind to be subject to Principalities and Powers.*

1st. It is the Duty of the Ministers of the Gospel, *To put the People in mind to be subject to Principalities and Powers*, as this is made a Branch of their Pastoral Care, in those Instructions St. Paul gave *Titus*, and thro' him to all the succeeding Ministers in the Church of Christ.

2^{dly}, As the Arguments of the Gospel are the most forcible in the Case of Submission, and likely to prevail over the Hearts and Inclinations of Men.

1st. When St. Paul appointed *Titus* to govern the Church of Christ he had planted in *Crete*, he gave him certain Instructions to observe in the Discharge of his Pastoral Office; and this amongst some others, is one, *To put them in mind* (the Seditious and Factious *Creteans*, for Annotators tell us, they were a very turbulent and disquiet Generation of People, and frequently rebellious) *to be subject to Principalities and Powers*; as the Holy Scriptures were written for the perpetual and standing Use of the Church of God, it cannot be a Matter of any doubt, but that all those, who have the Honour to be *Ministers of Christ*, are concern'd

cern'd in these Instructions, and under the strongest Obligation to make them the Rules of their Conduct in the Discharge of their *Ministry*.

The Inculcation of this Scripture Rule, can never be out of Season, *The Word of God is always profitable for Instruction*; but in such tempestuous Days as these, wherein the Spirit of Sedition rages amongst us; we, who are the *Ministers of the Gospel*, are under double Obligations, *in Season, and out of Season, to put you in mind to be subject to Principalities and*

Powers; for if we, who have the
Eze. xxxiii. 6. Honour to be the *Watchmen* of
Christ, *see the Sword come, and*
blow not the Trumpet, if the Sword comes, and
takes any Person from amongst us, he is taken away
in his Iniquity, but God will require his Blood at
the Watchman's hand.

I am sensible, Politicks is esteem'd by some Persons, to be a Matter foreign to the Office of a Preacher of the Gospel, and that in handling this Point, we wander from our Duty; I am not much concern'd for the Authority of this Opinion, sure I am, St. Paul had other Thoughts of this Matter, who hath made it our Duty, *To put you in mind to be subject to Principalities and Powers*; We are

Eph. vi. 15. the *Ministers of the Gospel of Peace*,
and the Publick Officers of the
Eternal Prince of Peace, wherefore we are
undoubtedly concerned in the Propagation of
Peace amongst Men.

2dly, As

Secondly, As the Arguments of our Gospel are the most forcible in this Point, and apt to prevail over the Hearts and Inclinations of Men ; those Reasons upon which Supreme Legislatures ground the Duty of Political Submission, are brought from the Terror of the Axe and Halter, from the confiscation of Goods and forfeiture of Estates ; I must own that these Motives to Political Obedience, are Natural and Strong, and come home to the first and most prevalent Passions of Men, but now they are only forcible, in Cases where Rebellion and Sedition cannot be formed with Success, and where the Law and Established Constitution proves too strong for the Conspirators ; for when Rebellion proves successful, when the Number and Power of the Conspirators masters the Law, the Arguments to Obedience to Government, that are brought from the Block and Halter loose their Efficacy.

But those Reasons upon which the Christian Religion grounds the Duty of Submission to Civil Government, cannot be defeated by the most prosperous Rebellion, for these awe the Soul, and engage us to be subject to Principalities and Powers, upon the Peril of our Eternal Damnation, *Wherefore* (says the Wisdom of God) *we must needs be subject, not only for Wrath, but also for Conscience sake ; for if we resist the higher Powers, we shall receive to ourselves Damnation.* A terrible Sanction, the strongest Security of Civil Government, that no successful Conspiracy can escape, no formidable Re-

Rom. xiii. 5.
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bellion suspend, that makes the Rebel sick in his Success, and uneasy to himself in the middle of his unnatural Triumphs.

I am sensible, this Sanction of Damnation, upon which our Gospel enforces the Duty of Political Submission, is weak'ned in some Modern Plans, I have seen upon this Subject, wherein they pretend that the Original Word, *κεῖμα*, which in our common Text is rendered *Damnation*, doth not signify in its natural and scriptural Propriety an eternal Punishment, but a *temporal Punishment*, Supreme Legislatures would regularly inflict upon unprosperous Rebellions.

I do own that κείμα, doth in its natural Propriety, and sometimes in the scriptural Sense of it, signify no more than a *temporal Punishment*, some affliction of Body, finite in its duration ; but in those Places of Scripture where it amounts to more than this (give me leave to observe) it is not made the penal Sanction of any Law, but is only Narrative of some contingent Affliction and Punishment, God Almighty did in those Days think proper to lay upon some particular Cases of Disobedience to his Will ; but whenever κείμα is made the penal Sanction of any Gospel Ordinance, it doth represent *some Punishment* that is *infinite* in its duration.

This Import of the Word is agreeable to the just Nature of the Gospel-penal Sanctions, which in Opposition to the Sanctions of the *Mosaick* Ordinances, which, in the main, were temporal, do constantly signify penal Sanctions of an Eternal Duration. And

And this Interpretation of the Word is suitable to the Nature of our Lord's Kingdom, which is not of this World; whence it is apparent, that the Sanctions of *Christ's Laws* must take Place in His own Kingdom; for the Office of *Rewarding* and *Punishing* is Supreme and Regal, and the Constitution of *Christ's Kingdom* being Eternal, the Royal Acts of *Rewarding* and *Punishing*, which *Christ* will execute in His own Kingdom must be Eternal, of the Nature of His Kingdom; then *These shall go away into Everlasting Punishment; but the Righteous into Life Eternal.* Joh.xviii.36 Mat.xxiv.46

Upon what has been said, give me Leave to make these following Observations.

1st. That the Arguments upon which our Gospel enforces *Submission to Civil Government*, are the best Fences, and Barriers of human Constitutions; and those *Sciolists* who would exclude this Subject from the Pulpit, are fonder of their Opinions, than of the Infallible Judgment of *St. Paul*, who hath in his Charge to *Titus*, made it our Duty To put you in mind to be subject to *Principalities and Powers*, and do deprive *Civil Governments* of their Strongest Defence and Security.

2^{dly}, That it is the *Just Interest* of all *Civil Governments*, to encourage and protect the Publick Profession of the *Christian Religion*, as it makes the *Truest Provision* for the Happiness and Honour of Crowns, and for the Peace and Welfare of the Subjects, in

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Inculcating the Relative Offices that are betwixt the Prince and People, *not only for Wrath, but also for Conscience sake.*

3^{dly}, That the Gospel doth not in any one particular Case, weaken or destroy the Relative Duties; but enforces all these with the Strongest Engagements.

4^{thly}, What hath been already handl'd, is enough to implant a just Dread and Abhorrence of *Rebellion in Men*; but in particular, of *THAT REBELLION*, that is begun amongst us, inflam'd with the greatest Aggravations; which is the Third Point I promised to consider.

1st. The Name of *REBELLION* carries in it a World of Iniquity; and by *Rebellion*, I mean, *That Resistance which is made against the Supreme Power governing by Law, and Executing the Law for the Good of the Community.*

This *Rebellion* is a Sin of a complicated Nature, a Sin against God, a Sin against the Supreme Power, the Representative of God upon Earth, a Sin against our own Country, Relations, and Friends, that engages Men in Murder, in the Profanation of Things Sacred, in the Violation of their Oaths, in the Ruin of their Posterity and Family, and the Devastation of that dear Country, that gave them their first Breath, that made them Freemen, that made them *Britons*, that made them *Christians*; Names and Privileges, that deserves better Returns in Duty and Gratitude; and Considerations that ought to weigh with all Good and Wise Men.

Wars,

Wars, of any Name, shock the firmest Nature; 'tis inhuman to delight in the Blood and Misery of our Fellow-Creatures, and the most Generous and Brave are the most sensible of this; but *Civil Wars* are grating and desperate to the last Degree; they come near us, when a *Man's Foes shall be they of his own Household*; when Discord and Fury shall rage amongst old Friends and Neighbours, and ravish the Sacred Bonds of Humanity; when we shall walk and sleep in Danger, and eat our Morsel with Fear and Trembling; when we shall be arm'd against one another with Treachery and Perfidiousness, and under Apprehensions of falling a Sacrifice to those that hate us; when Property and Right shall be confounded; when Innocence and Modesty shall be no Protection; when nothing shall be heard in our Streets, but Complaining and Leading into Captivity; when our own Hands shall work our Ruin, and our Sins and Passions contrive our Misery.

Thus all the great Empires of the World have fallen, have been sunk under the glorious Weight of Foreign Victories and Trophies, by their own Hands and Passions.

2dly, Most of those Rebellions, our Fathers have told us of, have pleaded in their Justification Male-Administrations, Publick Grievances and Oppressions, the Violation of the Law, and the Insolence of Favourites of State, Matters that are popular and plausible; but our present Rebellion is without any Pretence that sounds well; it carries Guilt in its fairest Complexion.

For I do not know, and I have observ'd Matters as well as I am able, that there hath been one Arbitrary or Illegal Act in the Publick Administration, since His Majesty's Happy Accession to the Throne, any Stretch of the Prerogative that can afford Matter of just Complaint, or any Favourite of State skreen'd from Justice; and those Affairs which are made the Pretences of our Uneasiness,

easiness, have been dispatch'd according to the Customary Forms of Proceedings in Parliament, and *Westminster-hall* in such Matters; so that we may affirm, that *All Things continue as they were from the beginning, since the Fathers fell asleep*; but still we are uneasy at we know not what: It is, certainly, an Infatuation, that we are not sensible of our Happiness.

3dly, I cannot conceal from you, and indeed, I am concern'd, I have such Occasion to complain, That the Ungrateful and Scandalous Report of *The Church's being in Danger under the Present Administration*, that hath been artfully carry'd about to ferment those Rebellious Dispositions that show themselves amongst us, and to prepare unguarded People for the Destruction of the *Church and State*, is the most Visible Cause of our present Misfortunes.

Believe me, the Church is in no Danger under the Present Administration, it is secure under His Majesty's Oaths and Promises, it is fenced about with the Hearts and Judgments of those Patriots, who have the Honour to be employ'd in the immediate Service of the Court, or to represent us in Parliament; Patriots, who have an Hereditary Affection for Her, deriv'd from the Blood of Ancestors, eminent for their Loyalty to the Crown, and Steadiness to the Church in Times of Confusion; when those who are extoll'd by an ignorant Zeal for *True Sons of the Church*, are but newly engrafted in its Body from *Antimonarchical and Puritanical Stocks*; the Church is built upon the unshaken Rock of the Promises of Christ, and so guarded by the special Providence of God, that the Gates of Hell, the Malice and Interested Views of ill Men, can never prevail against it; for whosoever shall

fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to Powder.

Mat. xxi. 44. But this Excellent Church is in Danger from our Divisions, these weaken her Barriers, and will demq-
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lish her Fortifications, those Fences His Gracious Majesty hath taken all Opportunities to strengthen with *Legal Provisions*, with *Additional Revenues*, and a *Royal Gift*; this Provision was laid by our late Queen of Pious Memory; but it hath receiv'd its finishing Stroak from His Present Majesty: And can you now, I beseech you, seriously believe *the Church to be in danger* under the present Administration, who hath done such great Things for it already? Methinks, I see you checking yourselves, for *that Credit* you have giv'n to so Ruinous a Delusion and False Report.

This is certainly the Master-piece of *Rome*, to recover an expiring Cause, that must humanly speaking be for ever extinguish'd by His Majesty's Possession of the Throne, happy in a numerous Family of *Protestants*, unless it be reviv'd by our unnatural Divisions, the only Way that is now left, to settle *Poper*y amongst us.

The publick Declarations, Proclamations, and Actings of the *Northern Rebels*, have now open'd the Scene of Wickedness, that is laid to bring in the *Pretender*, a Person of a dubious Character, whose Title to the Throne we have disclaim'd, solemnly abjur'd, and excluded by Laws, and against his Pretensions, seconded by the Scourge of *Europe*, we have asserted our Religion and Liberty, at the generous Expence of much Blood and Treasure; and have oft in the Course of those wonderful Victories God hath blessed us with in this Cause (under the consummate Captain of his Age, whose Vertues and Trophies were once too Bright to shine in a dark and ungrateful Court) assembl'd in this Holy Place with Hearts full of Joy, to give Thanks to Almighty God; and are we weary of *that Liberty*, with which God hath made us free; of that Holy Religion he hath preserv'd amongst us? and of the Blessing of a Protestant Prince God hath set over us? that we shou'd by our Divisions, lay upon ourselves and Nation that Yoke of Bondage neither we nor our Fathers could bear.

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24 *The Duty of Obedience, &c.*

Believe me, *Popery* is the same Thing now, it was in the Days of our Fathers; a tyrannical and bloody Religion, a bitter Enemy to *Protestants*, for *Conscience sake*, and a cruel Butcher of those, who worship the God of their Fathers, after the way which they call *Heresy*; and that it is mad and foolish to expect, that a *Protestant Church*, can ever be safe under a *Popish Governor*, who places extraordinary Merit in the Persecution of it, and will come amongst us edg'd with Resentments, for keeping him so long out of the Possession of that Throne, he is willing to believe to be his own.

Altho' the Iniquity of our unsettl'd Times puts me upon saying such Things as these, yet I am perswaded better Things of you, my Brethren, and Things which make for your own Salvation, and our common Peace.

Go on therefore as you do, in your steady adherence to the Communion of that Church, who justly Glories in the Loyalty of Her Principles, and in the constant Practice of those plain Laws of God, which teach you, *To Fear God, and Honour the King, and not to meddle with them who are given to Change; to be subject to the higher Powers, to the Powers that be, for they are Ordain'd of God.*

Give me leave to tell you, it is your Happiness to know that this is your Duty, your Education hath been in that Church, whose Loyalty is spoken of throughout the World; however, it is my Duty, altho' you know it already, *To put you in mind to be subject to Principalities and Powers, to fortify your Souls with Antidotes against that Witchcraft of Rebellion, that hath bewitch'd many, that they should not believe the Truth, and will, without a special Repentance, ruin their Fortune in this World, and their Souls and Bodies in the World that is to come.*

I pray to God to give them a hearty Sense of the'r Sins, and to bring them to Repentance and Salvation; and that we all, in these Times of Perils, may see the Things which make for our Peace, before they be hidden from our Eyes.

FINIS.



